FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that In the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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TO JOHN CHINAMAN.

Your manners impress us as queer, John;
Your language is rough on the ear, John,
And your hair is done up in a que.
Your trousers are not the right shape, John;
The conviction we cannot escape, John,
That your social attainments are few.

You play at this game called "Fan-Tan," John.
Why don't you play "draw" like a man, John?
'Twill leave you worse off when you're through.
And your bad men take opium smoke, John;
In whisky you won't learn to soak, John,
As civilized persons oft do.

You work all the day and the night, John,
Do you really think it is right, John,
For labor to show such a greed?
You're a quiet, long-suffering chap, John:
But you'll have to get off of the map, John,
And give us the room that we need.

—Washington Star.

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THE STRANGLER TREE OF GOVERNMENT.

The vegetable python which grows in New Zealand is known as the strangler of trees. The seeds of this vegetable governmentalist are provided with a pulp, which the tropical birds find very pleasant. The seeds are carried from tree to tree and deposited on the branches. Here germination begins. The leafy stem slowly rises upward, while the roots flow, as it were, down the trunk until the soil is reached. Here and there they branch, changing their course, according to the direction of any obstruction met with. Meanwhile from these rootlets leafy branches have been developed, which, pushing themselves through the canopy above, get into the light, and enormously accelerate their growth.

Now a metamorphosis takes place! For the hitherto soft aerial roots begin to harden and spread wider and wider, throwing out side branches, which flow into and amalgamate with each other, until the whole tree trunk is bound in a series of irregular living hoops. From this time on, it is a struggle of life and death between the forest giant and the entwining python. Like an athlete, the tree tries to expand and burst its fetters, causing the bark to bulge between every interlacing; but success and freedom is not for the captive tree; for the monster tyrant has made its bands very numerous and wide. Not allowed expansion, the tree soon withers and dies; and the strangler is soon expanded into a great bush, almost as large as the mass of branches and foliage it has effaced.

What the python is in the realm of vegetation, government is in the realm of Man. As it becomes a strangler of trees, so Government becomes tyranny, and a strangler of liberty in the lives of the people. One cannot very well forget the law passed not long ago concerning the subscription lists of papers, nor the medical monopolists who would have the practice of medicine trustified, and allow none to use the gift of healing except through thoroughly certificated and legalized healers.

Of course these laws which our righteous M. D.s tried to have passed in some of our more Puritanical States, were intended to crush out the magnetic healer, the Christian scientist, the mental healer, the massage artist and the suggestopath. I do not mean to say that those I have named are thoroughly infallible, and that there are no humbugs among them; but then I have found shysters among lawyers, and quacks among physicians, besides a plenty of hypocrites and sycophants among the ministerial incubi. Neither am I going to argue in favor of these kind of healers, (although personally I would prefer Christian science on the brain to a drug-shop in my stomach,) but as an adult capable of judging and understanding things for myself, I prefer the right to say whether I want a Christian scientist or an orthodox pill-pounder, a magnetic healer or an allopathic medico to kill or cure me; or whether I wanted any or all of them, or would have none of them.

But law—arrogant man-made law—steps in and says I must have a certain kind of physician; or I am a criminal, and do not know what's good for me. As a matter of fact, I have found more people murdered under the treatment of our legalized drug-dosers, than by the more rational method of the other class, more rational because more in accord with Nature's law of harmony.

Of course if the Christian science method should become the fad of the hour, and the scientists wanted laws passed for their own special benefit, I would say that although that method might be correcct, these people have no more right to enforce their method of cure upon me by law, than any other class of people have a right to pass laws injurious to my welfare.

For this has been proven to be the fact by the history of the ages: YOU CANNOT MAKE PEOPLE GOOD BY LAW. But if left to the law of Nature, and they do aught injurious to themselves, Nature will bring them right through suffering; and if suffering does not teach them, then disease and death must be their portion.

Government is the strangler of liberty and enterprise, of art and science, of health and love and moral order among men.

Of power Colton says: "Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, or good enough, to be trusted with unlimited power; for, whatever qualification he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself."

Hence we often find that slaves, when they become bosses and overseers, make the most despotic of masters. In fact, THE BIGOTRY OF THE SLAVE IS THE DESPOTISM OF THE MASTER. It is identically the same thing; and not even the most skillful of technicality-hunters can differentiate between them.

Again, men who have been mild and quiet human beings in private life, before they entered upon a career of power, have often experienced "a change of heart" (not for the better, though) when they ascended the steps of the gilded throne, which led to crown-wearing and despot-dignity.

Well did Free Life of London, England, editorialize thus upon the matter:

"Place power before men as the prize that they are to win; glorify conflict; teach three men to trample on and reduce to servitude two men; preach the modern superstition of the omnipotent vote; use gilded phrases to cover lies; and you may count with almost certainty on leading the nation, that listens to you, neck deep into a slough of mean corruption, from which they shall only escape after much bitter experience, by some miracle of salvation."

The two following illustrations are only two among many that show what people in power will do—for if naught else will, power, unlimited power, will demonize the best of us, give it but sufficient time to work its satanic will.

At one time in the history of the world, human beings were vivisected for the "good" of science. Celsus, the well-known Latin physician of the second century, had protested against this cold-blooded barbarity of deliberately cutting up a living human body. The wretched victims of the vivisecting knife were, it seems, slaves, criminals and captives, who were handed over by the authorities to the physiological "laboratory." Harvey is notorious and, let us add, infamous, for the number and the unrelenting severity of his experiments upon these human slaves, which, though constantly alleged by modern vivisectors to have been the means by which he discovered the "circulation of the blood," have been chiefly proved to have served merely as demonstrations in physiology to his pupils. He was also accustomed to amuse Charles I and his family with the cold-blooded cruelty of his demonstrations.

A discovery was made a few years ago in a ruin of Syria. In the remains of an armorer's smithy was found a parchment, written in Syriac characters, giving directions for making the famous "Damascus blades." The recipe reads as follows:

"Let the workman be furnished with a slave of fair frame; and let the Ethiopian be bound, shoulders upward, upon the block, with his arms fastened underneath with thongs . . . . . His neck and head should project over and beyond the edge of the block. Then let the master-workman cold-hammer the blade to a thin, smooth edge. Next let it be thrust into a fire of cedar wood coals, until the color of the blade be red like the rising sun. Then with a quick motion, let him pass the blade six times from the hilt to the point thereof through the most fleshy portions of the slave's back and thighs, or a sufficient number of times to cool it, until the color is purple. Then with one stroke it will sever the neck of the slave and not receive a nick, whereupon it may be cooled in the blood flowing from his body."

Do not tell me that government does not demonize, when it allows one portion of humanity to become "vivisecting victims," for the purpose of amusing and instructing another portion. Do not tell me that government is not the strangler tree of human liberty, when it gives to one class of people the bodies of another class for the purpose of sharpening the blades of their military "butcher-knives."

Not long ago, we read that in our own century, the poor in some of the hospitals of Germany were being used by the doctors for the purpose of microbe experimentation; and then in London, England, the wealthy faddist must use the skin of the dead body of his pauper brother for shoes.

JOHN A. MORRIS.

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THE COLLAPSE OF THE ST. LOUIS STRIKE.

After the street car strikers had dropped and curtailed most of their demands, until nothing worth fighting for was left, the street car company gave in, and promised to take all men back they had use for. However, the company had only use for about 150 men, out of 3,500 that went on strike. Preachers, lawyers, politicians and business men are mentioned as having brought about the settlement; and verily, the setttlement is accordingly. On the fifth day after the strike was declared off, the strikers realized that they had been fooled and cheated; and the strike was declared on again. But this new move will not make a success out of a failure. Yet the lesson is plain; do not let preachers, lawyers and politicians settle your own affairs; do it yourself; and if you can not do it—well then—learn it, and listen to those who stood with you shoulder to shoulder, the Radicals: the Socialists and Anarchists.

C. NOLD.

Literature.

Love in Freedom. By Moses Harman. Chicago, Ill. M. Harman, 507 Carroll Ave. Price 5 cents. For sale by Free Society.

This number of the Light Bearer Library is well up to the standard of its predecessors. It is the earnest utterance of a free man touching the vital subject of sex relatioship. Lovers of freedom will find it useful for the purpose of propaganda.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

THE PARIS CONGRESS.

Our comrades seem to have a very imperfect realization of the importance of the great gathering of Anarchists, which is to take place at Paris next September. It will not be, like gatherings of other parties, a convention possessed of authority, for the determination of parliamentary tactics. It will be the assembling of men and women who have labored and suffered for many years, in the cause of human liberty.

From all parts of the world, our comrades will come together, to look into each other's faces, to glean thence a new courage and inspiration. Fired with new zeal, strengthened by all that they can learn from one another, they will return to their respective lands, tenfold better equipped for effective work than heretofore. By the knowledge they will acquire, we shall be the gainers; and the direct influence on the propaganda will be most helpful. The condition of the movement in all parts of the world will be made known in a more systematic and thorough manner than has formerly been the case. Methods and tactics will be discussed in the light of practical experience; and new ideas will be spread among the different countries. The international character of our movement will appear more clearly than ever; and plans will be considered for more intimate relations of fraternal co-operation between the comrades of all parts of the world. All these things contain possibilities of the vastest moment to our propaganda.

Unfortunately, many American comrades, through some misunderstanding as to the nature of the Congress, or some petty quibbling over "delegates," and imaginary powers to be intrusted to them, have withheld their interest from the whole matter. It can be positively asserted that no "delegate" intends to claim any binding right of representation, or to bind the comrades here to any action of which a single one could disapprove. They go there to report and discuss as individuals, and to bring back information and suggestions of the utmost value. It falls to us, for our own sakes and for the sake of the movement, to facilitate their task by co-operating to the full measure of our ability.

Our European comrades are anxious to be thoroughly informed concerning the movement in America; and no one person can collect all the data necessary. It is for this reason that I follow the several contributors to Free Society, whose requests to comrades have apparently gone unheeded, with this final, earnest, personal appeal. If comrades pay no attention to it, they will show a lack of interest which I should be sorry to admit.

What is the present condition of the Anarchist movement in your city? What nationalities are represented among the comrades? Have you one or more groups regularly established? Have you a distinctively American movement? Are regular meetings held? If so, how are they carried on? Is literature systematically distributed? What lectures have been delivered during the past year? Has the attendance been large or small? How much money has been raised for propaganda purposes? How are liberal and radical ideas received in the community? What methods and tactics do you find most successful? What have the comrades in your city done in the way of increasing the circulation of Anarchist papers? What plans are being made for future work? What do you consider the special need in your community, for the growth of the propaganda?

Since general requests have had no response, each comrade leaving the task for somebody else, I now call on certain individuals by name, and hope that each will send in a reply to as many of the above questions as possible. In cities that are not named, I hope some comrade will volunteer, and thus make the report to be sent to Paris as full and complete as can be done. If the comrade named is unable or unwilling to collect the desired information, will he kindly place the matter in charge of some other comrade in his city?

Those from whom I hope to hear are as follows: New York City, Chas. B. Cooper; Boston, Mass., K. A. Snellenberg; Buffalo, N. Y., Gust. Lang; Chicago, Ill., E. J. Fox; Spring Valley, Ill., Joseph Corna; Spaulding and Riverton, Ill., John Freiman; Philadelphia, Pa., Voltairine de Cleyre; Pittsburg and Allegheny, Pa., Henry Bauer; Salt Lake City, Utah, N. J. Jorgensen; St. Louis, Mo., Carl Nold; Denver, Col., Lizzie M. Holmes; Paterson, N. J., M. Dumas; Jersey City, N. J., Chas. Levy; Barre, Vt., O. Boffino; Seattle, Wash., T. Wiegand; Tacoma, Wash., T. Sheedy; Home, Wash., Frank Worden; Portland, Ore., Henry Addis; Baltimore, Md., Dr. S. Kahn; Cleveland, O., Emil Schilling; Cincinnati, O., H. Wagner; Providence, R. I., John H. Cook.

Let no comrade hesitate to send in a report, on account of unfamiliarity with the English language. Communications sent us in French, German, Italian, Russian or Jewish, can be readily translated here; so write in your own language. But promptness is necessary, as the Congress is to meet in September. A delayed report might as well not be sent at all. Take up the matter immediately; and let us hear from you within the next two or three weeks. If you cannot answer every question, never mind; send in whatever information you can in the short time before us, even if it is only a little.

If America is to be properly represented at the Congress, you and I must do our share. Let us see how many comrades will respond. I hope to hear from many, besides those named above. J. F. M.

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NOTES.

I suppose some of our comrades have wondered what sudden impulse of vanity has caused Comrade Isaak and myself to adorn the heading of this page with our names. This was not our choice, but in obedience to an edict from the Post Office Department, which kindly intimated its benevolent desire to have some responsible person handy, in case it should be desired to arrest somebody. So many safeguards are thrown around the freedom of the press by our noble government!

* * *

We receive a sufficient quantity of controversial matter, but find a special need of more crisp, pointed propaganda articles, expounding Anarchist principles in clear, precise form, for the benefit of inquirers and the yet unconvinced. Will not our comrades remember this, and send us more such articles? I am also sorry to say that scarcely any comrades remember our constantly repeated request to send us news of the movement in their localities, which our readers especially want to learn. Try to do better, comrades. Remember, as is said above, that articles and communications may be sent in English, French, German, Italian, Russian, or Jewish; and any translation or grammatical corrections necessary will be made here.

* * *

The current issue of Free Society Library, which is now ready, is one of considerable importance. It includes the essay of Malatesta on Anarchy, on the whole one of the finest and clearest condensations of the Anarchist philosophy ever published. No better work can be placed in the hands of a person unacquainted with the essentials of Anarchism. It will be a pamphlet of 48 pages, of the size of "Moribund Society," well printed on excellent paper. Besides the article of Malatesta, there will be a supplementary essay by the present writer, explaining why Anarchists are confident of the ultimate triumph of their cause. The price of the pamphlet will be ten cents for single copies or small lots. In lots of fifty or more for distribution, it will be sold to groups or individual comrades at a special rate of three cents. We cannot make a lower retail price, on account of the heavy expense of publication. As it is, every issue of the Library has been made possible only by the devotion and liberality of one comrade. J. F. M.

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CURRENT NEWS.

The mask is off. The United States and the European powers have arranged their little scheme for the permanent enslavement of the Chinese people. Having deliberately outraged and insulted the Chinese in every way for years, they have accomplished the desired end in outwearing even the extreme patience of the Celestial, and irritating him to the point of bestirring himself in his own defence. If the Chinese have been unjustifiably cruel in their execution of punishment on those who to them represent the uncounted wrongs inflicted on China by western "civilization," none can deny that the provocation has been great, almost beyond realization. The Chinese government is rotten, like all other governments; and the Boxers are fanatical jingoes. Still, as a whole, the Chinese people have suffered far greater wrongs than they have inflicted. Now that they have been goaded to resistance, the Powers flock like vultures to the feast. The United States wants money; and the European nations want territory. So China is apparently doomed, although she will not succumb without a struggle.

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The Typographical Union has at last purged itself of the presence of the infamous Steunenberg. This is as it should be. The enemies of labor have assuredly no place in the councils of labor.

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In San Francisco, a policeman's uniform is justification for any outrage. A drunken brute there recently arrested a woman for the crime of minding her own business, and resenting his insults. The Police Commissioners uphold the unspeakable wretch, and thereby encourage the repetition of such conduct. A woman out after dark in San Francisco has far more to fear from the police than from any other men. And the people of San Francisco, although disgusted beyond measure, have not sand enough to denounce the curs who call themselves Police Commissioners, and to force their resignation. Hence police outrages will continue in that misgoverned city, where the citizens are so beautifully "protected."

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The maladministration has learned a new method of ensuring the welfare of the people for another four years. It is simply to use its official control of the post office to steal the campaign literature of its opponents, so that it shall not fall into the hands of voters who might be influenced by it. These are the rulers of a "free people."

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The latest Republican campaign dodge is an alleged plot to assass nate McKinley. The absurdity of the story is apparent on its face. McKinley's contemptible insignificance is his sure protection.

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In Colma, Cal., race prejudice is seen in its greatest hideousness. A mother and her son were foully murdered by cowardly midnight assassins; and the citizens of the degraded town, instead of sympathizing with the victims, gloat over the execrable deed, because the sufferers were negroes. The remaining members of the family are threatened with extermination, if they do not abandon their homes to the dastardly thugs who own the town. The threat is also made to murder any newspaper reporter who ventures to endeavor to learn the facts in the case. Mrs. Imsand, the she-devil who admits that she planned the murders and gave the scoundrels money to buy guns, is not even arrested, and exults that the "niggers," as she designates her victims, have been butchered according to her directions. Decent people will keep away from Colma as a place of residence. Such beasts as Mrs. Imsand and her coadjutors are the legitimate product of our glorious civilization, with its glorification of war and national crimes against weaker people.

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The missionaries have discovered how to stop the trouble in China. It is by securing prayers from all the preachers in the country. Comrade Byington will kindly take notice.

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In one year, 22,000 more people have been peacefully killed or injured by railroad accidents in the United States than the British army has lost in the Boer war. A very large proportion of these accidents was wholly unnecessary, and resulted from the desire of the railroads to make a little more money by neglecting precautions for the safety of employes and passengers. This does not include the many poor men who were hunting work, and either maimed or murdered by railroad employes, while trying to snatch rides on freight cars.

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The Socialists of Belgium have concluded an alliance with the capitalist parties, in order to crush the Anarchist movement. There is not much credit to Socialism in this.

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The continued vigor of the "subdued" Filipinos proves the falsity of the claims of the maladministration that the insurrection was fomented by only a few designing leaders. The whole islands loathe American tyranny as much as they did Spanish, and can

be kept in subjection only by the permanent presence of a large army at the expense of the American workingman, and for the benefit of none but capitalists and rotten politicians. Archbishop Chapelle, McKinley's special pet, shows the usual ferocious ecclesiastical spirit. He says that too much leniency is shown, and that the friars, who have robbed and outraged the people, must remain, although hateful to the entire population of the islands. All this is most natural.

J. F. M.

N. H. BURMIN.

On Sunday, July 1, there died in Chicago one of those strange beings in whom the divine fire of self-immolation for a cause mingled with a veritable child's delight in life,—life even under its most terrible conditions, life, even though hunger and frost racked every inch of him with agony, life that drew him back irresistibly from the black edges of self-destruction near which he was constantly treading, and flung him again and again into the unequal struggle with which no man was ever worse fitted to cope.

A native of Russia, fanatic offspring of the great fanatic race which has drenched the torture-houses of the world with martyr's blood, he caught the fever of Nihilism in his youth, and with the characteristic self-neglect which brought him to an untimely death, deserted all personal prospects and personal responsibilities, to throw himself into what he conceived to be the near-approaching social upheaval and regeneration of the world. Tender and loving beyond the heart of common men, incapable of personal spite, he was yet so indifferent to acts of simple responsibility, as to appear callous and gnashingly vindictive, to any one whom he considered derelict to the high demands of the Social Revolutionary character.

Possessed of the idea that those stirrings of the Proletarian first visible in the United States in the spring of 1885, and culminating a year later in the Haymarket affair, were the premonitory rumblings of the great International revolt, he left position, friends, family, without a parting word, to bear his part in what seemed to him the only thing of importance in this world, literally "taking no thought of the morrow." Commenting on this, to an ordinary mind, almost cruel act, he said: "Ah those little ones at home, and the others—were there not thousands just as innocent and helpless to whom I owed as much!" Once here, he threw himself with furious fever into the spreading of his social hopes; no labor of that love was too menial for him; the mailing of papers, distribution of circulars, arrangement of meetings, securing of interviews, circulation of petitions, pushing others ahead to do something, endless correspondence, running to and fro,—all these tasks were his, his by choice, by supreme love. At various times he was employed at work of such nature in the offices of Freiheit and the Alarm; later he did a great part of the mechanical work on the Rebel: and all the active comrades of New York, Boston, St. Louis, and Chicago will remember him as the enthusiast who generally saw all undeveloped projects for propaganda through rose-colored magnifying glasses, was naturally always disappointed, but never soured; and whose urgent persistency in attending to converts had won for him the sobriquet of "the Little Priest."

But all that energy and hope which made him indomitable in this love labor, vanished, immediately it was a question of laboring for a living. Hating commercialism with a hatred amounting to passion, fearing it even more than he hated, he could by no possibility adapt himself to it. How often has he said to me: "To ask for work, always makes me feel as a pure woman must, when she first offers her body for sale on the street!" And even when others found it for him, he could not endure the torture of factory conditions. More than once, he became a tramp, and then, goaded by desperation, would for a few days hire himself to do labor which requires practised muscles and well-nourished powerful physique, with the inevitable end of prostration and the hospital.

People of more evenly blended temperament could not understand him; practical battlers in the competitive race lost patience with this creature of the twenty-fifth century, so incapable of selling himself.

Ordinary persons with a modicum of knowledge turned to daily use, could not see how a man with all the literature of Europe at his tongue's end, could thus drift aimlessly about, not "having where to lay his head."

Sobered at last from his own dream of speedy social revolt, moderated, though in no sense weakened in his faith as to the result of propagandist effort, remorseful a little at the thought of neglected ones at home, over modest as to his capacities and education, which were very considerable, the crushing sense of his material helplessness bore him down with a never-lifting gloom, which, he forboded, in a letter to the writer dated not a month back, "will be my doom as sure as death." Another would have shaken it off; but worn out by his fifteen years of bodily privation, including every conceivable form of exposure to night and storm, heat and cold, in city and country, he could only brood and suffer, yet still cling to life.

On the night of June 18, he went mad, and in the fearful delirium of twelve days that followed burned out his exhausted body and soul.

Farewell, my poor Friend, whose sin was to have loved much and given unstintedly what a niggard world can never, with all its countings, buy, which it despises now even as the great, common earth is despised for bits of gleaming sterile dust; but which like the great common earth, will at last be found above all price in that far day when this mad world recovers its sanity, and learns to love as you loved, to live as it would not let you live.

Ah, if there were a Monster Incarnation of the Spirit of Authority, I would take that poor broken life of yours before Him, and say "High God, this is your work; it is meet now that for this alone you should die."

But the gods are everywhere; the deaths are everywhere; and tears are everywhere.

VOLTAIRINE DE CLEYRE.

ROVING AT RANDOM.

Fraternity is more frequently touched with the Cain and Abel taint, than found in the true *ideal* state.

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Vainglorious egotism, is it not, to be puffed up with pride when governing inferior men? Do you strut, if a half-wit is terror-stricken by your commands?

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Superiority is the excuse for despotism always. But is it so much the superiority of the integral individual? A system of control may have a puppet as its nominal head; and the "leading spirit" must apparently bow to his nod. A ruling institution is not composed of peers. Obedience in some shape is the lot of every partizan. Is the governing class awake to the fact of the dependence to which its members are subjected in its own exclusive world? Is subjection happiness to them? Does the pleasure derived from lording it over the vulgar horde offset submission in one's own clique?

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The rich despise the poor the world over. The rabble is counted diotic. Yet with what "fuss and feathers" do rulers parade their relative "greatness"! Is the trouble "worth the candle"? Is the awe, the admiration of simple-minded people so very gratifying?

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Remember that with the absorption into the social organism of every newly discovered mechanical principle, also the acceptance of new "salvation" and healing methods, new modes of dress and dietetic changes, the old conditions are in some degree altered; there are some who must shift their places in the industrial world; and if they cannot readily adapt themselves to the new order, or if they fail to find footholds therein, "progress" pinches their stomachs, lessens the size or quality of their wardrobes; and they very likely struggle to prevent the "advance of civilization."

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The commercial interest in the present society is at the bottom of all the suffering incident to innovations otherwise advantageous. Healing without drugs plays hob with druggists and old school "doctors." Extensive vegetarianism threatens the stock and leather industries, etc. Knowledge of this should spur us to greater daring to introduce the new free society of voluntary co-operation; for in that society, transitions from old to new will be painless.

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"In those days, justice was meted out with an ax;" and in these days, it is dosed up in "bull pens," strung out with ropes, is triumphant on Devil's Island, and pervades electric currents,—what huge winnings!

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What variety of justice are we expected to have in a free society, where there is neither plaintiff nor defendant, judge nor jury? When free association makes useless gouge game contracts, when partnerships can be dissolved at a moment's notice, "for cause," or no cause, will not justice, in any sense we may apply to the term, be out of date, root, deductions and all?

Justice, like morality and the duties and obligations of parents, will be discarded with other authority rubbish.

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"The deserving poor," who are they? Why, the meek, resigned poor, who have learned nothing but economy from their poverty. They are sometimes the "Lord's poor" also, and bow submissively to the chastening rod—think of it! Unaware that at some previous period, their ancestors had been conquered and plundered, they scrupulously obey the plunderer's command: "Thou shalt not steal!" In all sincerity swallowing the maxim, "Man shall earn his bread by the sweat of his brow," they eagerly "work for nothing and board themselves;" never suspecting that by so doing, they are injuring their master, who lives by their sweat, too, instead of his own. It is certain, if the "maxim" is good for them to follow, "massa" is not getting his due, if he fails of like performance. They are prayerful, patriotic, praiseworthy and prudent—yes, the deserving poor!

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The home is not defended for what it *is*, but for what the public *imagine it should be*.

Berkeley, Cal. VIROQUA DANIELS.

DISCORDS.

The sole moral justification for government is the fact that social life is not limited to individual concerns. It is for the regulation of these, and only for that purpose, that government of any kind possesses just powers. Its solitary function is to protect common rights and administer common property. When government attempts to coerce individual action, except for the protection of such common rights as life and liberty, and the administration of such common property as highways and site values, it becomes a marauder.

With this distinction clear, all rational objections to government by majority are removed. When government is conceived of as possessing power to regulate private concerns, government by majority is as intolerable as any other species of tyranny.—The Public.

The Public cannot name one government since the dawn of history, that has not been a marauder, according to its own definition. Nothing is a "common concern," except by the assent of the individuals who compose "society." Free men and women can easily adjust such matters, without the need of throwing power out of their own hands. The assumption to rule over others, by whatever pretext justified, invariably results in corruption for the rulers, and enslavement for the ruled.

◆ ◆ ◆

Who is the crownhead of the Anarchistic schools? From the appearance of their keeping silent as to note the Labor Record. Is the holy father, J. Most, or Emma Goldman, or J. Poukard, of Chicago? But I hope the editor of Free Society can solve this question.—Labor Record.

The above question is not worded very intelligibly. The Labor Record apparently has yet to learn that the principle of human liberty, of which Anarchism is the only complete expression, is not in the keeping of any pope, leader, or central committee. Every worker for freedom is loved and honored by us, as his depth of devotion to the cause may warrant; but no individual holds the Anarchist movement in his hand. Anarchists have a habit of doing their own thinking, which is somewhat unusual in this country, but suits us very well.

◆ ◆ ◆

The San Francisco Examiner is winning the gratitude of employers by explaining to the workers in different occupations, how they should deny themselves all recreation, and devote themselves solely to the interest of their employers. Steady employment is the glorious reward before them. The employe must give up all thoughts of real living, if he is to succeed. He is not to be a man, but as perfect a machine as possible. No wonder commercialism applauds the heartless counsel.

J. F. M.

In San Francisco.

James F. Morton, Jr., will lecture in Turk Street Temple, 117 Turk St., on Tuesday, July 24, 8 P. M. on the subject *Ideal Anarchy*.

Open discussion will follow lecture.

Admission free. All invited.

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The number printed on the wrapper of your paper shows that your subscription has been paid up to that number.

REPORTS FOR THE CONFERENCE.

Following up the suggestions already made in Free Society, and acting on the principle of free initiative, I herewith volunteer to collect facts for the *Reports from Philadelphia*, the same to be sent on to Comrade Holmes that he may edit them into a complete report for the United States.

I therefore ask that all Anarchists in and immediately near Philadelphia will at once send me their names, residence, trade or other occupation, nationality, sex; state whether Individualist, Communist or unattached. Where no objection exists, please say whether married or unmarried, and whether present views of the sex question are varietist or monogamist. Name any association with which you are affiliated, or whose meetings you attend, which does Anarchistic work directly or indirectly. State what radical papers you read and what books are in your opinion best for propaganda, if you have a preference.

Send also the names of any others you may think of, in order that I may get hold of those who do not see this notice, or may not pay attention to it.

Do not delay or conclude that I will think of you anyhow; I am apt to forget, even if I see you every day. If I have your letter I will file it, and tabulate it where I cannot forget it.

If you have suggestions as to the work of the Conference, make them briefly; let your answers be as definite as possible.

I am anxious to get knowledge of the Italian movement, which has been running apart from the Jewish, German, and American; will any one who can, "put me on?"

I want a hundred letters in the next three weeks. A number can write a joint letter. If you can't write English, get some one to write for you. Never mind errors; if you make your figures plainly, I will make out all the rest.

Address: Voltairine de Cleyre, 620 N. 8th St. Philadelphia.

CHORDS.

THE TEN COMMANDMENTS.

1. Thou shalt have no other Gods before me and only gold above me.

2. Thou shalt not worship any graven image except on bank notes.

3. Thou shalt not take the name of the Lord thy God in vain, but shalt use it profitably to sanctify thy greed.

4. Remember the Sabbath day to keep it holy. On the seventh day thou shalt do no labor, but thy man servant and thy maid servant, and all that fills thy purse must be kept going.

5. Honor thy father and thy mother, but scorn the fathers of thy country.

6. Thou shalt not kill except to extend trade.

7. Thou shalt not commit adultery, but may enter entangling alliances.

8. Thou shalt not steal, but shalt annex.

9. Thou shalt not bear false witness, but censor dispatches.

10. Thou shalt not covet, but grab.—The Tocsin.

The best laws are those that have been outgrown, that society has learned to ignore.—Social Democratic Herald.

Hard times mean to the worker little work and poor pay, and good times mean much work and poor pay.—The New Light.

No man is really free who is obliged to beg for a chance to work.—Farm and Factory.

A NEW INDUSTRY.

I read in our Associated Press dispatch of June 18th, an article describing how missions are protected, from which the following is taken: "But the missionaries, on their side, have devised a plan for protecting themselves and their christians, which is not the least of their successes in China. As soon as the inhabitants of some village have been converted, the fathers, while attending to their apostolic ministry, see that the men are thoroughly drilled and taught, to watch the enemy, and defend themselves, in case of necessity.

"To get a true idea of one of our mission centers, picture to yourself every christian village as a small stronghold, fortified at every point of vantage. In the center of the village stands the residence of the commander, who is none other than the missionary. This residence is a regular citadel surounded by high walls and flanked at its corners by four towers, well fortified also. There are no doors; the going in and out is effected by means of ladders, which are each time drawn back within."

And thus are the Chinese taught the doctrine of love your enemies, and do good to them that hate you. In other words: Do them—good. This is christianity and civilization. If the poor heathen don't know what's good for them, we'll show them, even if we have to benevolently assimilate a few. If they don't like it, so much the worse for them. They must be taught peace and good will on earth. If a few escape, by being assimilated, there will even then be enough left to realize that they must go to hell p. d. q., or be converted. This industry is yet in its infancy. We may expect, in a few years, to have enlistment bureaus established in every church, where young Christians can enlist to fight for Jesus in China, the Philippines or Africa.

But there is no need of this, so long as Saint Hanna stands ready, at a moment's notice, to send us over with all the benefits of an advanced civilization. It is better the heathen should die, than live with a mote in their eye. W. S.

A FABLE.

Once upon a time, a Benevolent Man concealed a few Things about his Person and hied himself Hence for the Purpose of spreading Civilization and other Things.

It so happened that the Benevolent Man struck a fair land wherein the People insisted upon Working out their salvation; and the Benevolent Man was Astonished.

"See, I am here to Assist you to Higher Things," said the Benevolent Man.

"Are you Imbued with a Desire to make us Good?" queried one of the People.

"Surely that is my Aim," said the Benevolent Man.

"And what is that you have under your arm?"

"That is a Bible."

"And that in your Coat Pocket?"

"That is a Bottle of Booze."

And that in your Hip Pocket?"

"That is a deck of Cards."

"And that in your Eye?"

That is the Light of a Holy Desire."

"And that Scheme you have Working in your Thinkery?"

"Ah!" exclaimed the Benevolent Man. "I plainly see that my first Duty is to Teach you not to be so Blamed Inquisitive."

Thereupon the Benevolent Man threw a Stick of Dynamite under the Representative of the People and Benevolently Assimilated him without Further Delay.

Moral: If you cannot conceal your motives you can carry dynamite.—Wm. Maupin, in "World Herald."

For Dayton, Ohio.

Comrade Frank Rice, 87 Walnut St., desires us to announce his intention of starting a society for the broad discussion of all vital questions. He will explain details to any who communicate with him; and expects to make his movement of service to the propaganda.

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